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THREE AT A TIME

Triplets are baptized in Pennsylvania church

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The Universal Language

THE ORGANIST started to play Bach's *Toccata and Fugue in D Minor* after the Reformation service. Trying to hear as much as possible, I inched along, head down, neither seeking nor wanting small talk. Just then I saw little Mrs. Bergsen as we emerged into the aisle together.

We had only a nodding acquaintance since helping in vacation church school. I didn't really know her. But I broke through my selfish insulation to say, "Good morning, Mrs. Bergsen. How are you?" expecting to hear "Fine-thank-you-how-are-you."

She smiled and then said, "I love that piece."

NOT TROUBLING to hide my pleased surprise, I said, "I do, too! Do you play, Mrs. Bergsen?"

With a deprecating little shrug as European as her delicious Scandinavian accent, she answered, "Yes, a little . . . My piano teacher in Finland played that for me to remember him by."

Her memories, called up by the music, were taking her into a country I would never see. Yet now I felt I really knew her. The music of Bach, from Germany, had come down through hundreds of years to speak to two middle aged women —one Finnish, the other Pennsylvania Dutch. But it was the ordinary greeting of one worshiper to another that found the common bond.

AS WE SPOKE, each in her own inflection, we had missed a few cadences but not the climax, for the gathering might of the fugue followed us out of the door and spoke without accent, as God did in the service to all who would listen.

—MARIA M. FREY

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THIS WEEK in The LUTHERAN

VENEZUELA HAS A STRONG CONGREGATION - By Norma P. Kern 12
Church in Caracas is made up of 1,200 members, uses five languages

LUTHER AND THE MAGNIFICAT - - - - By John Miller 15
An analysis of Mary's inspired song of joy and thankfulness

FOOTBALL HELPED HIM SERVE THE LORD - By Katherine Benion 17
Amos Alonzo Stagg served a ministry on the gridiron

WHICH FAMILY ARE YOU? - - - - - - By Betty Lawrence 21
A glimpse of two households on the same Sunday morning

PREPARE YE THE WAY OF THE LORD - - - By Ruby Lornell 25
A pictorial story for the Advent season

NEWS

Church in the News - - - 4
World News Notes - - - 10
Washington: Return of Alien Property? - By Robert E. Van Deusen 11
Overseas: Germany - - - - - - - - - - - - - 31

News in the Churches:

Illinois - - - J. E. Cooperrider 34
Indiana - - - - - R. H. Heine 45
N. Y.: Long Island - R. H. Weiskotten 40
Ohio - - - - - E. R. Walborn 32
Pa.: Allentown - H. W. Snyder, Jr. 41
Pa.: Scranton - - W. O. Moyer 45

Story of the Week - - - 33
Welfare - - - - - - - 44
Home Missions - - - - 39
Deceased - - - - - - 46

FEATURES

Five Make a Family: Rich or Poor? - - By Margaret A. J. Irvin 28
Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 30
In Conclusion - - - - - - - - - - - - - - - 50

COVER PICTURE. Mark, William and Timothy, triplet sons of Mr. and Mrs. Howard Frey, are baptized in Holy Trinity Church, Willow Grove, Pa., by Pastor Alvin O. Shiffer. The triplets were the first to be baptized in Holy Trinity's history and the first born in 40-year-old Abington Hospital. This was also the first set of triplets for the Freys!

THE CHURCH IN THE NEWS

Three dollars more for church

The average American church member gave $41.48 to his church last year, about three dollars more than in the year before ($38.52). The increased giving was about in proportion to the increase in income of the average American family.

United Lutherans were a little above average. Contributions per member were $43.50. Among 53 Protestant and Orthodox denominations in the United States and Canada, United Lutherans were in 30th place. They had been in 33rd place in the 1952 report, and 35th place in 1948. Biggest giving is in some small denominations. Seventh-day Adventists led with $165.28 apiece.

The $41.48 contribution last year was divided into $33.02 for local congregational expenses and $8.46 for general work (benevolence). United Lutherans split their offerings into $34.66 for local expense, $8.84 for benevolence.

In a half-dozen large denominations the offerings were:

	Local	Benev.	Total
Methodist	$26.96	$4.61	$31.57
Southern Baptist	28.88	6.55	35.43
American Baptist	30.71	6.20	36.91
Episcopal	34.45	8.98	43.43
Presbyterian USA	41.75	8.31	50.06
Presbyterian US	52.68	16.05	68.73

Offerings keep pace with income

Church offerings fell more slowly than family income during the depression years, it was reported by the research department of the National Council of Churches which made the church offering survey. Offerings failed to rise as rapidly as income during the 1941-48 increase in prosperity. Since 1948 the two figures have gone up about equally.

Total contributions reported in 53 denominations were $1,454,267,300. Methodists (9,180,428 members) received the largest share, $289,791,195. Next were the Southern Baptists (7,634,493 members) with $248,004,319. Presbyterians USA (2,526,172 members) were third with $126,455,475.

This may be ULC year

Serious giving in United Lutheran congregations during December may provide a full 100 per cent of the $5,232,400 apportionment for the church's general work in 1953. In late November the prospects of success in the year's fund collection seemed good.

Last year the United Lutheran Church fell 11 per cent short of its $5,203,300 objective. This year the total received through Nov. 20 was slightly more than 11 per cent ahead of the 1952 total to the same date. The Nov. 20 total for 10 months' offerings was $3,565,056.88. If December contributions are a little more than 11 per cent above those in December 1952 the goal will be reached.

Urgent need for the full contribution this year is due to disastrous floods which engulfed both the India and Japan mission fields during midsummer. In India especially the flood damage to mission stations was severe. Full achievement of the church's benevolence goal will permit the needed new construction without a special appeal. Drastic need for money is also reported in the home mission program. Organization of new ULC churches in the United States and Canada in 1953 is setting an all-time record, involving increased funds to aid the mission congregations with their financial problems.

Director chosen for ULC public relations

Search for a faithful churchman who is also a skilled journalist to lead the new United Lutheran Church department of press, radio, and television ended last week. The man selected is Charles C. Hushaw, executive editor of The *News-Press* in Glendale, Calif. He expects to begin the new work Jan. 1.

CHARLES C. HUSHAW
Heads ULC PRT

Mr. Hushaw, 43 years old, is a native of South Dakota, and has been in newspaper work since 1927. He has been with The *News-Press* for 18 years. For eight years he has been in charge of the editorial pages of eight newspapers of the Copley chain in southern California.

A radio-television expert is to be added to the PRT department staff, which will be located in New York City.

No iron curtain at Evanston

As things look now, delegates from Iron Curtain countries will be permitted to attend the assembly of the World Council of Churches next August in Evanston, Illinois. The assurance came in late November from Dr. W. A. Visser 't Hooft, the Council's general secretary.

"While the international situation may change, and new tensions develop," he said, "I can say that if the session were held this day we would have 10 delegates from East Germany, four from Hungary, and four from Czechoslovakia." All these delegates are genuine churchmen, not Communist stooges, he emphasized.

Dr. Visser 't Hooft spoke to the general board session of the National Council of Churches. He is in America to help in planning the Evanston meeting. World Council spokesmen have indicated that if the U.S. should bar assembly delegates from Iron Curtain countries, the session might be transferred to some Canadian city.

Government should help with housing

Argument on whether the U.S. government should help provide housing to replace slum tenements ended in a lopsided vote—70 in favor, 6 opposed—at the National Council of Churches general board meeting in November.

Jasper Crane, DuPont Company official, opposed government aid in housing, and Charles P. Taft of Cincinnati defended the aid. An hour of debate resulted in adoption of the statement that the NCC board, "without passing judgment on specific legislative proposals," believes that "support should be given to the general principle of assistance by federal, state, and local governments in the solution of the national housing problem."

Reason for government aid in housing, said the NCC board, is that "millions of Americans dwell in indecent and over-

crowded housing and in congested slum areas without elementary necessities for wholesome community, family, and personal living." The bad housing situation "contributes to juvenile delinquency, crime, divorce, disease, alcoholism, narcotic addiction, and a host of other moral and social problems," the board said.

Church leader didn't pay income tax

For at least ten years the Norwegian government had been shortchanged on payment of income tax by Prof. Ole Hallesby. The 74-year-old leader of the fundamentalists in the Lutheran Church of Norway was obliged to pay up a tax assessment of $700 last month. "I can only regret most deeply what I have done," he stated.

Prof. Hallesby founded a theological seminary in Norway to compete for students with the official theological faculty in the University of Oslo. For 40 years he has been a teacher in this school which attracted more students than the university's theological department. He has been chairman of the Lutheran Inner Mission Society in Norway. His books, many of them translated into English, have world-wide reputation.

Swedish bishop is defended

A strong string of defense witnesses was put on the stand in the Uppsala courtroom where a Swedish bishop, Dick Helander, was on trial in mid-November. The bishop was accused of writing anonymous letters attacking other candidates for the church position which Prof. Helander secured last December.

Some letters had been mailed in Stockholm. The Helander family had been in Stockholm the day the letters were mailed. The bishop's 23-year-old son testified he had been with his father every minute they were in the city and that no letters were mailed. Three railway mail clerks testified that "a man in a clerical hat and long black overcoat" who was not Prof. Helander posted a bundle of letters in their car as it stood in the Stockholm station on Oct. 20. The bishop's wife gave specific testimony establishing an alibi for other dates important in the case. Prof. Goeste Lindskog of the Swedish Theological Institute in Jerusalem came to Uppsala to testify that Prof. Helander could not have written the letters. Members of the Uppsala faculty appeared in the bishop's defense.

BISHOP DICK HELANDER
Defense was strong

A Swedish Pentecostal clergyman, Dr. Lewi Pethrus, charged in a Stockholm newspaper that the charges against Bishop Helander are a result of the quarrel between high churchmen and low churchmen within the Church of Sweden. Bishop Helander is a low churchman. He was not accused of writing the anonymous letters, said Dr. Pethrus, until he issued a pastoral letter attacking Catholic practices in the church.

Delayed reformation in Catholic liturgy

Roman Catholics may be on their way toward following the Lutheran reformation of the church's liturgy by translating it from Latin into the languages people speak at present. The Roman Catholic hierarchy of England and Wales has authorized translation of some parts of the liturgy into English and will submit the translations to the Vatican for approval.

Some rites and blessings now exclusively in Latin will be spoken in English if approval is secured in Rome, reported The *Catholic Herald.* "It is hoped that the Holy See will give permission next year," the journal stated.

Introduction of modern languages in parts of the Mass which are addressed to the people was recommended at a conference of Roman Catholic liturgical scholars in Switzerland in September. Representatives of the church in six European countries were present. An Italian archbishop, Cardinal Lercaro, "made a fervent plea," reported H. A. Reinhold in the Jesuit weekly, *America,* "to lower one of the most formidable barriers to popular participation in liturgical life, namely the use of Latin, and to introduce the people's language for those parts of the Mass that are addressed to the congregation."

In Italy the Sacred Congregation of Rites has permitted experimental use of Italian in the baptismal ritual. Some American Roman Catholics are urging that English be used also for marriage, extreme unction, and funerals.

Education about Luther

An epidemic of Roman Catholic effort to counteract the *Martin Luther* film had spread throughout the United States this month. Parish sermons, letters to the editors of newspapers, newspaper advertisements, and lengthy articles in the Roman Catholic press are used in the anti-Luther campaign.

Immediate objective of the effort is to strengthen Roman Catholics against new information which some of them have received concerning Luther. In some cases families have withdrawn their children from parochial schools and enrolled them in public schools after seeing the picture.

Chief Roman Catholic claim against the Luther film is that it is not historically accurate. "The film makes of Luther a representative of freedom. But history records his ruthless attitude against the German peasants who revolted against their overlords," wrote "D.D.B." to The Youngstown (Ohio) *Vindicator.*

"It is true that at the time of Martin Luther there were individual members of the church, just as there might be today, who were not living up to the church's high code of morality or who did not accept completely the church's teaching of infallible truth," Catholic organizations acknowledged in a three-column ad in The Charlotte (N. C.) *Observer.* "The church as such, through a pope or general council, never at that time or any time since has taught error or as a church approved any immorality."

In some cities Protestants have replied to newspaper attacks against the Luther film, asserting that historical accuracy of the picture is guaranteed by the reputable scholars who assisted in its production.

Lutherans help Kibya

Fifty-three Arabs were dead in Kibya, on the Israeli-Jordan border, when Lutheran World Relief supplies were rushed to the stricken village. The town had been a center for daily distribution of milk rations by the Lutheran World Fed-

eration. A raid on the town by the Israeli army—sharply condemned last week in the United Nations assembly—resulted in 53 deaths and the injury of many others.

The milk center operated by the LWF was among buildings blown up by the raiders. Dr. Edwin Moll led the Lutheran relief party entering the village after the raid (*see photo*), brought four tons of flour, a ton of rice, beans, powdered milk, eggs. Dr. George Farah and his nurse from the Lutheran medical clinic gave injections and treated wounds among injured people. Kibya has a population of 2,000.

"Nobody is deceived" in South Africa

People say that separate churches for whites and blacks are intended to provide the colored races an opportunity for "independent development," Dr. B. B. Keet told a Dutch Reformed Church conference in South Africa in mid-November. Nobody is deceived by such an explanation except the churchmen themselves, he said. "Color feeling is the real problem. Color feeling has been our greatest problem."

Defense of the South African form of race segregation, called *apartheid,* by arguments from the Bible was also riddled by Dr. Keet. "The fact that Christian theologians on all sides are agreed that *apartheid* is not the model for a Christian community should be enough for us," he said. "We must persevere in prayer that God will bring about a change of heart, so we may be freed from the unreasonable, not to say un-Christian, color and race sentiment from which we all suffer."

Such talk from a prominent Dutch Reformed theologian in South Africa was news. As the dominant church in the country where the world's most extreme form of segregation is now being put in effect, the Dutch Reformed clergy have supported the government race program. Prime Minister Daniel Malan,

THE MILK CENTER WAS RUINED
Lutheran inspection of Kibya was led by Dr. Edwin Moll (center, with beret)

who has led the way in enforcing segregation, is a former Dutch Reformed clergyman. Anglicans and Lutherans have opposed the government program.

"If it is true that the state in its apartheid policy has followed the example of the church," said Dr. Keet, "then the time has come for the church—in accordance with the demands of the gospel —to lead the state in the direction of unity."

Bishops are demoted

Two Roman Catholic bishops who were called into the Yugoslav army are working as grooms in the stables of a cavalry unit, according to Roman Catholic sources in Zagreb. Bishops Dragutin Nezic and Josip Pavlisic had been inducted into the army early in November.

Catholic spokesmen said Bishop Nezic, 45, and Bishop Pavlisic, 38, were stationed with a calvary unit at Ilirska Bistrica, about 10 miles east of the border between Yugoslavia and the Trieste Free Territory. This is an area where the Yugoslavs have concentrated troops since the outbreak of the Trieste crisis.

Catholic spokesmen said many priests had been called up for army service in Slovenia and Croatia in the recent mobilization of men of military age in these provinces, which adjoin Trieste.

Trieste reports said the bishops' induction was regarded as a move to get the prelates out of the way before the recent organizational meeting of the pro-government Catholic Priests Association of Croatia at Zagreb.

And so forth

Sunday rehearsals for a public school play were scored as "very disrupting" by three Protestant clergymen in Lake Geneva, Wisconsin. ULC Pastor Joseph Huntley joined with Methodist and Baptist ministers in asking the local school board to adopt a policy which would not require any pupils to take part in a school activity on Sunday.

Designed for young people, an illustrated edition of the Revised Standard Version of the Bible will be off the presses next year. Four-color illustrations and six-color maps will be used in the edition, which will be considerably smaller than the original one issued last year . . . A magazine-type edition of the Gospel of Mark, illustrated with photos of modern Norwegian life, has been placed on sale at newsstands throughout Norway. Costing 14 cents, the publication is intended to stimulate Bible reading and is sanctioned by the Lutheran Church. If the first edition of 100,000 copies proves popular, other parts of the Bible will be issued in similar form.

The Golden Rule is printed on all regular Utah state automobile inspection stickers for the first quarter of 1954. Worried traffic officials have enlisted the message "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" in their fight against rising death rates on the streets and highways of Utah. The biblical quotation will also be publicized in other ways as a means of curbing selfish driving habits.

Although barred from Philharmonic Auditorium in Los Angeles because he is "too controversial," Bishop G. Bromley Oxnam will speak in the West Coast city one week later than originally scheduled at another hall. A storm of protest was aroused when a Baptist group refused to permit the use of its auditorium for the bishop's speech. "Recent Oxnam publicity here won't hurt attendance a bit," said a spokesman for the American Civil Liberties Union, which sponsors the bishop's address.

World News Notes

THERE ARE approximately 500 medical schools in the world. First, second and third place are held by the U.S., which has 79, the USSR with 61, Japan with 46. India has 34, Great Britain 27, France 25, and Italy 21. These statistics, plus full information about most of the schools, are to be found in the first World Directory of Medical Schools published recently by World Health Organization.

Two interesting details: Nearly half of Japan's schools have sprung up since the end of the last war. Nothing much is known about the Soviet schools except that they exist.

THE RECENT mayoralty race in Hamburg, Germany, revealed some astounding facts. At war's end it was glumly reported that clearing away the rubble of ruined German cities would in itself consume 20 to 30 years. Now—eight years later—rubble has become so "scarce" in Hamburg that the big machines for reconverting debris into usable building material will soon exhaust the supply.

As is fairly well known, the man responsible for this revival of West Germany's biggest city, Mayor Max Brauer, fled from Nazi Germany and became an American citizen. It is less well known that he is not only a Social Democrat with strong democratic convictions but a sincere and active Christian layman of Lutheran background.

His party was defeated when the Adenauer coalition followed up its important victory in the national elections with an all-out effort to win control over Hamburg's seats in the Bundestag at Bonn. Just as the election of a Democratic mayor in New York was considered a set-back for Eisenhower, the election of the CDU party in Hamburg was a victory for Adenauer.

THE NEW YORK *Times'* veteran correspondent, George Axelsson, has written a series of dispatches from Iceland. Reading them was disquieting. The total impression is that the temperature of this mid-Atlantic island registers freezing for Americans and British but "fair and warmer" for the Russians.

When Iceland upped her offshore water boundary from three to four sea miles, large areas were closed to British trawlers. British interests, which usually buy the big share of Icelandic fish, retaliated with an embargo. Since fish constitute 90-95 per cent of exports, the difficulty is serious.

Trouble with the U.S. centers around the American "occupation." In 1951 a bilateral treaty turned over the island's defense in toto to the U.S. Although Iceland bears no defense costs, some political elements are clamoring loudly to confine American personnel to their bases, enforce the use of local civilian labor and to be able to abrogate the treaty in three months instead of six. Some Icelanders are saying that Americans are really interested only in defending America. American personnel say they won't fight for Iceland's freedom if they do not enjoy freedom while serving there.

Meanwhile Russia is exploiting the cultural approach, that is, sending its top-flight theater, ballet, musicians, books, and movies to entertain Reykjavik. Very recently an Icelandic youth delegation went to Moscow under the auspices of the Icelandic-Soviet Friendship Society. A trade contract was signed for $12 million worth of fish to be paid for in oil and cereals. —STEWART W. HERMAN

RETURN OF ALIEN PROPERTY?

WHEN THE U.S. declared war on Germany, all assets belonging to German nationals or firms were frozen. Under the "Trading with the Enemy Act," they were placed under the authority of the Alien Property Custodian.

Later amendments to the Act provided for the return of property to Germans who had suffered loss of civil rights through racial or religious persecution. In practice, this benefited Jewish people but was of little help to Protestants and Roman Catholics who were persecuted because of their resistance to the Nazi regime (*see* THE LUTHERAN, *Jan. 14*).

Senator Chavez introduced a bill at the last session of Congress which would return to Germans 80 per cent of the value of their vested property. The other 20 per cent would pay for the expense of handling alien property. The amount of money returned, up to a maximum of $250 million, would be deducted from the foreign aid allocation to West Germany and placed in the War Claims Fund to cover the claims of Americans for war damages.

Ethics of vesting

The decision of Congress on the Chavez bill should take into account the question whether it is ethically defensible for a country to keep alien property which was impounded under war conditions. It seems hardly fair to penalize citizens of a country for actions of their government which were beyond their control. The injustice is doubly obvious when bequests made by Americans to German relatives are vested by the American government.

To seize property in wartime, and to keep it long after the war is over, comes dangerously close to stealing. The fact that it was done by the U.S. government does not make it right.

THE STOCK ANSWER is that citizens of a country must share the guilt of their government's acts. It is further pointed out that a large percentage of vested property belongs to German business firms and cartels which were aware of the risk of foreign investment.

But this does not help the individuals, some of them in urgent need, who had personal savings or bequests taken from them. And it does not erase the problem of whether it is right for a nation to keep the property of citizens of another nation.

Plans for eventual disposal of alien property do take this problem into account. When a peace treaty with Germany is completed, it is intended that the German government will be asked to repay its own nationals for losses incurred by having their property vested. The money held by the United States would then be used to pay the war claims of Americans.

But tensions between Russia and the West put the possibility of a German peace treaty into the remote future. The Chavez bill would short-cut the process by returning the vested property of West Germans, and taking a similar amount from the U.S. allocation to the West German government.

The Chavez plan may not be the best. But it does reopen the question of what American policy on alien property should be. That problem should receive thorough and imaginative study in the next session of Congress.

—ROBERT E. VAN DEUSEN

Venezuela Has a Strong Congregation

By NORMA PETERSON KERN

Fruit of LWF program for refugees in Latin America includes 1,200-member parish in Caracas which serves in five languages

THE CHURCH OF THE RESURRECTION in Caracas, Venezuela, with a membership of about 1,200, is now established and functioning under the able leadership of her pastors. In this unique multilingual congregation the Germans are served by Dr. Heinrich Falk, the Latvians by Pastor Alfreds Gulbis and the Hungarians by Pastor George Posfay. Pastor Posfay also serves the Swedish colony in Caracas by holding occasional services in their language and giving catechetical instruction to their youngsters.

Sister Margaret, a German deaconess, carries on a service of love and mercy for the sick and needy in the congregation. Organizations for men, women, and the youth in each group are holding regular monthly meetings. The Sunday school, a new idea for Europeans, is slowly growing. The fine school sponsored by the congregation last year numbered 200 pupils and answered a real need for the community. For reasons of economy the school was merged this fall with the reorganized Humboldt School which the Germans in Caracas have operated successfully, though intermittently, during the past half-century.

Work has also been started and is growing in other cities in Venezuela. Pastor Werner Koch has undertaken the leadership of the congregation and school in Valencia. He also holds regular services in Barquisemeto and in Colonia Turen and occasional services in other outlying points. It is hoped that a German-English-Spanish-speaking pastor may soon be found to develop the work in Maracaibo, second largest city in Venezuela and a ripe field, and in its surrounding territory. Opportunities are many and the spiritual needs are great in Venezuela.

WITH THE ESTABLISHMENT of this functioning, indigenous church in Venezuela the Rev. Fred W. Kern has completed the task for which he was sent to the South American land by the Latin-American Committee of the Lutheran World Federation. As we prepare to return to the United States, we naturally think often of those who will carry on this work, so recently begun. It is inspiring to realize that in every part of the world and among every nationality, God has his witnesses. This blessing is also manifest among the people we have served in Caracas. It is an encouraging hope for the future of this infant church.

THERE ARE three outstanding personalities in Resurrection Church. The first is August Jugs, member of the council of the Latvian Chapter and superintendent of the congregational Sunday school. Mr. Jugs is a staunch Christian whose convictions are evidenced in every phase of his life. One may always be sure that Mr. Jugs stands firmly, come

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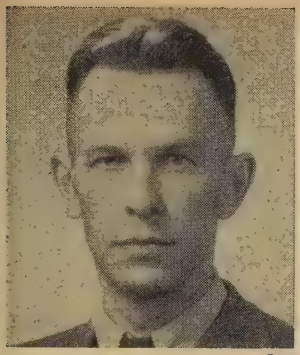
Mrs. Kern is the wife of the Rev. Fred W. Kern, who has just returned to the U.S. after serving as administrative secretary for the LWF Committee on Latin America.



LEADERS IN CARACAS CONGREGATION
August Jugs, Mr. and Mrs. Nicolas Nyerges and Mrs. Leo

what may, in the place where he feels Christ would have him stand. He is a man of humility, strength, intelligence, integrity, faith and prayer. He not only professes but he puts into action the principles of Christian stewardship and is a tither.

Born in Latvia, the youngest of three sons, August Jugs was educated to be a jurist or lawyer. He also studied languages and has written various textbooks for Latvian schools, including an English grammar. Because of the war he left his home country in the fall of 1944. For the past five years he has lived in Caracas, Venezuela, where he is employed as a marine insurance man with the American Insurance Underwriters. Mr. Jugs is married and has a son, Andrejs, now 10 years old.

Mr. and Mrs. Jugs and Andrejs never miss a church service. Though they must travel by bus the length of the city and often spend several hours doing so, all three are on hand for the weekly Sunday school which Mr. Jugs directs in Spanish. He is the strong right arm of his pastor. Mrs. Jugs serves faithfully in the women's organization of the Latvian Chapter.

THE SECOND personality is Nicolas Nyerges, president of the Hungarian Chapter council. Mr. Nyerges is quite the opposite of Mr. Jugs in physical appearance. While Mr. Jugs is very tall and inclined to be slow and deliberate in his movements and speech, Dr. Nyerges is small and quick and consumed with boundless energy. He, too, was educated in law in his home country and he, too, by reason of the war was forced to leave his homeland, first for a year in France, and later to Venezuela where he has lived for about five years. Mr. Nyerges is now employed as a legal consultant with a firm of lawyers in Caracas. He is married and the father of a daughter and a son.

Dr. Nyerges was one of the first men Pastor Kern met when he came to Caracas in June 1951. His response to the program Pastor Kern offered was immediate and wholehearted. For several years Dr. Nyerges had held Sunday services for the Protestant Hungarians in Caracas and also conducted a Sunday school. It was largely, if not entirely, due to his efforts that the Hungarian group was held together until Pastor George Posfay finally arrived in October 1952. Since that time Dr. Nyerges has remained faithful in the work of the congregation. When Pastor Posfay must visit outlying groups on certain Sundays during the

year it is Dr. Nyerges who conducts the services in his absence.

The Nyerges family reflects the same earnest Christian interest, love and loyalty to the church. The daughter, Eva, is the wife of a capable Venezuelan pediatrician, Dr. Matoota, and the mother of a two-year-old daughter. Mrs. Matoota is a leader in the Hungarian Women's League, as is also her mother. Dr. Matoota is a frequent participant in the activities of the church and generously donates his services to the needy in the congregation. Young Michael Nyerges is a university student and is also active in the life of the congregation.

Mrs. Leo was born in Caracas in 1892. Her father, too, was born in Caracas, of German parentage; her mother came from Hamburg, Germany. Mrs. Leo's husband was born in Germany and is a Lutheran. Mr. and Mrs. Leo became the parents of seven children, all of them born in Caracas. During the short periods when there was a Lutheran pastor in Caracas, the Leo children were sent to him for religious instruction.

Pastor Kern met Mrs. Leo at the first service he conducted in Caracas and has been grateful for the splendid assistance she gave him in his work. Mrs. Leo had, for several years, worked in the Presbyterian mission in Caracas. She had taught a Spanish Sunday school class there and also assisted with the music for the Sunday school. For years she had gathered a group of women for weekly meetings in her home where they sewed layettes for needy mothers and studied God's Word.

In this little group which later developed into a relief society which they called *Obra de Dios* (Work of God) there were also a few Roman Catholic women. Strangely enough even these women did not object but were happy and pleased to have their children receive religious education from Mrs. Leo along with the other children she taught regularly in her home. The weekly period for instruction was called *Horas de Consejo* (Hours of Counsel) in which the children received practical guidance. Often the parents, too, attended the meetings and were glad to have a part in the undertaking, especially when on Christmas Eve the children would present a program.

Mrs. Leo became the first Sunday school teacher. As a Spanish-German helper she was invaluable. Her first class in the new Lutheran congregation numbered eight boys and girls. Until February 1952 Mrs. Leo also continued her work in the Presbyterian mission. But when more of her time was needed she gave up her work there and devoted herself to her own Lutheran church and Sunday school.

During all these years Mrs. Leo has struggled to maintain a Christian home and to transmit Christian truth to her children and to the children of others. Although Lutheran pastors only infrequently visited Caracas (one or two remaining for a few years) she remained faithful to her church. When Pastor Aviks, a Lutheran DP pastor, conducted services in the Presbyterian church Mrs. Leo was always present and ready to help him in any way she could. She devotes all her time and strength to charitable and religious work.

There are many other faithful and able workers in the Caracas congregation. They are fine people who have come from distant shores, leaving homes, loved ones and memories of better days, to their present Venezuelan homeland and to the refuge of the church.

Luther and the Magnificat

By JOHN MILLER

Study of Reformer's writings reveals Mary's song as an example of human weakness and God's strength

THE GOSPEL came into the world in songs. Luke, in the first two chapters of his Gospel, surrounds the birth of Jesus with a whole chorus of them: the Ave Maria, the Magnificat, the Benedictus, the Gloria in Excelsis, and the Nunc Dimittis. All of them are in our worship services today.

By nature they are songs, "canticles." But they are more than that! They are the Word of God! They are therefore called "evangelical canticles," the *real* Gospel songs. The singer is the Holy Spirit himself! "If God speaks anywhere, in any voice, to us His creatures, surely here and now we hear Him." In them God Himself comes to us!

This is true of the Magnificat sung by Mary. Luther calls it the "eternal Magnificat" because in it the eternal God comes to His people, takes up His abode with them, forgives their sins, and gives them eternal life. The Magnificat is a song: spontaneous, adoring, joyful, full of thanksgiving for the act of redemption, and *inspired!* It is full of certainties! It is a call to awareness of God's presence!

GOD WAS VERY REAL to Mary. She lived in His presence. Her life was open to God. And so His glory touched her, invaded her, took possession of her. God becomes larger in her, He becomes "magnified." And something happens. She must sing! All that is within her is glad, joyful, flows over, and bursts into a song of adoration, praise and thanksgiving in which she loses herself.

Mary responds to God completely, with her whole being. Her whole being experiences the presence of God's glory and would reflect it again: "My soul doth magnify the Lord." "Her spirit pours itself out with these words, and these words have life, hands, and feet, as if her whole body and life and all her members would like to speak."

Mary, as we know, gave her body to God for His use, but Luther reminds us that these words show that Mary was also "pregnant in soul." Her whole life feels enlarged and glorified in His presence. God has really "magnified" her. Her life and all her senses live and move in God's love. She responds in self-abandon. She is filled with divine joy and laughter: "My spirit hath rejoiced in God my Saviour." She is "drunken with joy," with an abounding joy, a joy which knows no restraint, a joy which lets itself go—the joy of salvation!

MARY MAGNIFIES God but "minimizes" herself. Mary felt favored because *God* had come to her. And she felt humbled because God had come to *her*. She had never understood her own nothingness as much as in this moment when standing before God. God to her was everything, she was nothing. So it surprises Mary that "God hath regarded the low estate of His handmaiden." She had nothing to give. She felt empty! All she could say was, "Behold the servant

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of the Lord; be it unto me according to Thy Word." "I belong to you body and soul. Let it happen to me as you say."

Mary didn't put on airs because she was to be the mother of Christ. Luther, in his homely fashion, puts it this way: "She did her work as usual, milked the cows, cooked, washed dishes, and swept the floor."

Mary also knew that what God had done for her He would do for all mankind. Mary sees the magnificence of God's grace streaming into the lives of all. Deep joy is hers in the knowledge of her kinship with her fellow-believers, all sharing this glorious redemption. "For behold, from henceforth: all generations shall call me blessed."

MARY NOW LOSES herself in the wonderful saving acts of God's mighty will in history, "For he that is mighty hath done to me great things." These "great things" are climaxed in God's coming to this world at a definite historical moment and in a definite place, in the incarnation of His Son born of Mary in Bethlehem. The "great thing" is not that God used her, but that God used her for His mighty deed.

God's great purpose for the world was fulfilled in the coming of His Son, Jesus. That almighty God whose nature is "Holy" should draw near to His sinful creature, and not only accept her, but identify Himself with her as it were, taking her into *His* confidence, and using her to carry out *His* plans, is something too wonderful for the human spirit to bear.

AND YET THESE helpful saving deeds are but fulfillments of God's promises to all those that trust in Him. "And His mercy is on them that fear Him: from generation to generation." On the other hand, and "now Mary strolls through all

MARY VISITS ELIZABETH
From painting by Carl Bloch

the deeds of God" God shows His might (destroying power) to the proud, who "magnify" themselves, and His mercy (saving power) to those of "low degree," the humble who "minimize" themselves and give glory to God.

"He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats; and

exalted them of low degree. He hath filled the hungry with good things: and the rich he hath sent empty away."

THIS "strength of God's arm" is beyond our understanding. This simple description of God's continuous activity in the world covers the whole world of time and all history. It is simple but also a tremendous terrible fact!

"He hath holpen His servant Israel in remembrance of His mercy: as He spake to our fathers, to Abraham, and to his seed, forever." In Jesus, God's promises have been fulfilled forever. In Him we have eternal and complete redemption. The past, the present, and the future are combined in Him. In Jesus we again stand in the presence of God!

In the Magnificat we see a naked soul before God! It is nothing, but God is everything! We see God and ourselves as they really are, and the whole meaning of life.

It is hard to admit our nothingness, our wretchedness and misery. We try to evade this moment of fear and trembling. It is a dreadful, sobering experience. Our sin, our guilt, our responsibility, death and the danger of eternal damnation stare us in the face. But so does God in His glory, His infinite mercy, His redemption and His offer of life in Him. God reconciles us to Himself in Christ!

Football Helped Him Serve the Lord

By KATHERINE BENION

Still active as a coach at 91, Amos Alonzo Stagg has given his life to building character, clean play and winning teams

TOWERING ABOVE the many greats of today's sport world, Amos Alonzo Stagg, Sr., at 91 is one of its most respected figures. But the spry, humble old man takes no credit for himself. He says his early dedication to serving God in all he does is the basic reason for his spectacular success.

"I promised God a long time ago that I would spend my life trying to help young men," the grand old man of football tells you. "In fact, when I was 15 years old I decided I wanted to serve the Lord in some way and dedicated my life to that purpose."

Stagg's Christian ethics in living and in sports drew public attention and admiration in the days when he was climbing the ladder of fame. As far back as 1913 the *University of Chicago Magazine* paid him the tribute that "The West is pretty unanimous in the opinion that as a football coach, Mr. Stagg is the best ever known. But his value to Chicago is not measurable in terms of athletics. As a moral force he is extraordinary. Rough play, rough speech, a lack of sportsmanship he will not tolerate; and they are eliminated not by exhortation but because they die in the shadow of his personality."

Stagg wasn't a coach long before his ability as a leader of men was felt in the sports world. Prayer before each game

was always a "must" with Stagg. Each autumn as new material lined up for the first time, Stagg let them know what he expected. "I don't swear and I don't expect you to do it," he reminded. Smoking and drinking were also forbidden.

STAGG HAD DEFINITE ideas about football. When he started his career, the game was in its infancy. His was the kind, gentle, but firm hand of an affectionate and exceptionally competent father who guided football to manhood.

When Stagg observed some athletic directors getting a bad deal, he originated the idea of combining all college athletic sports with required physical education under a single department, the director having faculty ranking. He kept plugging at the idea until he elevated coaching to a profession.

As Stagg originated one play after another, thousands of spectators over the country were left breathless and have never ceased to wonder at his inventive genius. He was the first coach to number his players, the first to use the shift, the first to use a tackling dummy, and the first to introduce intersectional games.

ALTHOUGH AWARE of the great fame that has been Stagg's as a coach, few people know what has gone into the making of the man. As a boy in West Orange, N. J., Stagg worked at spare jobs after school and in the summer. He cradled grain and did other farm work 10 hours daily for $1.25 a day. "Whatever you earn working away from home, you can keep for your education," said Stagg's father, a poor cobbler.

At the same time Stagg was thinking seriously along religious lines. "My parents were co-operating," he recalls, "and from attending Sunday school and church services I got most of my strong religious convictions. Friends were also a great encouragement, especially Grace Livingston Hill who since has written many books."

Another of Stagg's friends, George Gill, who was graduated with him from the Orange High School, went to Philips Exeter Academy to get additional training necessary for passing college entrance examinations. He kept writing to Stagg and urging him to go. "I hadn't the means but George stimulated my ambitions. When he went back after the Christmas vacation, I went along with $20 in my pocket, plenty of ambition to work, and faith that God would see me through," commented the old coach.

The following June both Gill and Stagg passed the examinations to enter Yale. That was in 1884 and Stagg was intent upon the ministry as a career, but money was once more a problem.

At Exeter, Stagg had gotten his first taste of baseball. At Yale, when the annual freshman-sophomore game was played, Stagg was chosen pitcher for the freshman team. The freshmen always had been beaten, chiefly because the sophomores rattled the pitchers, but that day Stagg showed a quality that was later to help carry him to world fame. "I didn't get rattled although they did everything possible to get me upset," recalls the Grand Old Man. Consequently for the first time in many years the freshmen won.

Stagg became a member of Yale's baseball team and played six years—the first year at third base and the other five as pitcher. Every year he pitched Yale's team won the championship and Stagg gained a reputation as one of the best players in the U.S.A. During his last two years he was on the football team and the last year was chosen an end on Walter Camp's first All-American eleven.

COACHING TEAM
Stagg, Sr. and Jr. at Susquehanna

Stagg was able to play college baseball for the six years because after getting his degree, he took a year of graduate work and then started studying in Yale Divinity School.

IN 1888 STAGG was elected YMCA secretary at Yale, succeeding the nationally famous William Lyon Phelps. His work called for many speeches, but he found that public speaking was not his forte. Then his doubts about his choice of the ministry became overpowering. "I sized myself up and decided I wasn't cut out to be a pulpit man," he recalls. "I made up my mind to aim at coaching. But my goal remained the same. I would serve by helping guide and train youth. Any job I would accept would be the one giving me the greatest opportunity to influence youth in the right direction."

After a year at Springfield YMCA College, Stagg responded to a call from the University of Chicago. When he got there, he found that the college didn't even have an athletic field. Some vacant land was rented from Marshall Field, students groomed it for a gridiron, and by the time of the first game it was ready for use. Chicago beat the University of Virginia in that first game, 8-3.

In 1894 Stagg fell in love with a pretty, fairhaired Chicago co-ed, Stella Robertson. After nearly 60 years of marriage, Stagg says, "She's helped me so much in every way. She's given me a wonderful family and been the best assistant a man could have." Despite rumors, Mrs. Stagg never planned the plays for her husband's teams. But for many years she has charted every game. "She made up her mind she would understand the game," Stagg remarked. "She's wonderful to work with."

FROM THE BEGINNING Stagg held firm to another principle: football was a game and should never interfere with scholastic work. Studies came first. "In the early days a boy was happy to get his college letter at the end of the season," he reminisces. "Today subsidization has spoiled much of the real amateur spirit. I feel it can be brought back to the marvelous thing it once was in our American way of life. It will be up to college presidents and faculties to bring about needed reform."

At Chicago Stagg had many a year packed with headlines. He trained many all-time football greats and in 1894 saw his team beat Stanford which was then coached by Walter Camp by a score of 24 to 4 in the first intersectional game. In 1905 in the final game of the year Stagg was up against one of the strongest teams in the country. Fielding Yost's point-a-minute Michigan team had piled up 2,146 points to 40 for all their opponents in five seasons. They had not

been scored on that year. Neither team had been beaten.

The first half was scoreless but Stagg gave his boys one of his "pep" talks at half-time. In the second half his famous quarterback, Walter Eckersall, punted over Michigan's goal line. A Michigan player tried to run it out, but was tackled for a safety. The result was that Stagg's team won by a score of 2 to 0 and finished the season unbeaten, untied, and with a record of 245 points to 5.

STAGG FEELS a man should make his job useful as long as he possibly can. At Chicago 70 was a mandatory retirement age, but they offered to retain him as chairman of an advisory committee on athletics and representative on the "Big Ten" Council. Stagg didn't care for an armchair job and when Chicago retired him after 41 years there he promptly accepted the coaching job at the College of the Pacific.

Not many years passed before the Pacific team became one of the hardest-to-beat little teams in the country. In '38 the University of Chicago invited Stagg and his team to be their guests. That was a great day at Chicago and for Stagg, with his team going home with a 32-0 victory.

Then the U.S.A. started preparing for the second World War, with the Army and Navy sending trainees to various colleges. The College of the Pacific got its share. What a happy day for Stagg! Now he had more material from which to select his players. In 1943 sports writers pointed to Stagg's team as the strongest on the Pacific coast and called his record the "outstanding sports" comeback of '43. More honors began to pile up. He was named "Man of the Year" by the Football Writers' Association and "Coach of the Year" by a New York *World-Telegram* poll of 128 coaches.

In '46 Stagg found himself retired once again. He was now 84 years old and it seemed reasonable to suppose that he was through with football for good. But he wasn't. He went east to Susquehanna University where he became coach of the offense and assistant to his son, Amos Alonzo Stagg, Jr. Theirs was the only combination like it in the country. Since the younger Stagg was in charge of the complete athletic program, he welcomed the father's assistance.

STAGG WAS SOON busy teaching the squad the finer points of a tricky, double-flanker offense, demonstrating a block, running with the ball to illustrate a play. Long hours still went into mapping out plays designed to bewilder Susquehanna foes.

As the Staggs worked together, the results began to show. In '51 they added another big year to the Stagg record with an all-winning season.

"Many things have accounted in part for Stagg's phenomenal success and tremendous popular appeal," said Susquehanna's president, G. Morris Smith, in paying him tribute, "but the Christian character of the man has been the biggest single factor in putting the stamp of greatness on him."

But last autumn Mrs. Stagg became ill and the doctor recommended she remain for some time at their home in Stockton, California. This meant Stagg could not return to Susquehanna. So this year Coach Earl Klapstein of Stockton College asked the Grand Old Man if he'd care to assist him in tutoring his boys. "I want to continue coaching as long as I can be of service," he replied and went back to work. But next September the "Grand Old Man" would like to return to Susquehanna.

WHICH FAMILY ARE YOU?

By BETTY LAWRENCE

A one-act skit portraying the Adams and Jones families as they get ready for the activities on Sunday morning

A man, woman, girl and boy walk up and stand to one side of stage. This is the Adams family.

JOANNIE ADAMS: I am Joannie Adams. I'm 10 years old. When you see me in the play please imagine that I'm running around in my slip, hunting a clean dress. My brother Jack and I are getting ready for Sunday school. Mother and daddy don't get up Sunday mornings and sometimes its hard for me to find everything I need. Lately Jack has been saying he's going to quit Sunday school. I hope he doesn't. I don't want to go by myself.

JACK ADAMS: I'm Jack Adams. I'm 14. I've been going to Sunday school with Joannie ever since we were both small kids. But lately it doesn't seem important to me—I'm thinking seriously of giving it up. Gosh, my dad never goes to church and he does all right. We've got a nice house—dad makes plenty of money . . . still, I hate to disappoint Mr. Jones, my Sunday school teacher. Say, he's a swell guy! He's on our dart ball team and he's a scout leader, too. He seems to get much fun out of everything. If I thought I'd be like him just from going to Sunday school—oh, gosh, sometimes I don't know what to think.

MRS. ADAMS: I'm Mrs. Adams. You know, it isn't too easy taking care of a house and family when you haven't any help Everything falls on me. I get up early every morning in the week. Mr. Adams has to catch an early bus for the office. The kids have to get off to school —and I'm not the kind of mother who lets her children go off each morning without breakfast. Saturday mornings the kids have their dancing and music lessons and then—look, we might as well face it —Saturday evenings we go out. We get in pretty late—well, *early*, then—and I'm just *bushed* Sunday morning. I think I owe it to my husband to go with him when he goes out. Don't you? When you see me in the skit, I'm pretty much of a mess—bathrobe, hair curlers—you know, the works!

MR. ADAMS: I'm Mr. Adams. I can't see that I'm such a bad father just because I don't go to church every Sunday with my kids. After all, their security is in my hands and isn't it up to me to keep my health up for them? Sure I golf Sunday mornings—best way in the world to get my quota of fresh air and sunshine. But I do insist that my children keep up their church attendance. I might not get there regularly myself—well, to tell the truth, Easter, Christmas and Children's Day is about my limit. Say, don't go thinking I'm not a Christian. I claim I'm as good as some who practically live in the church.

Jack and Joannie are good kids—they're just too young to understand. Well, I guess its time we got on with this play. See you on the stage, folks!

(*Jack comes on-stage*)

JACK: Pete's sake, aren't you ready yet? You yelled for me to get up to go to Sunday school with you—now you aren't even dressed and it's time to go. You better snap it up or I won't go. I won't walk in there late and have everyone staring at me!

(*Joannie comes to opposite door while Jack is speaking.*)

JOANNIE (*half tearfully*): I can't find a clean dress, Jack. Please help me. Mother promised to have one ready and I can't find it.

JACK: Wake her up and ask her.

JOANNIE: I can't do that—she'll be mad —like always.

JACK: O.K. O.K. Either we go or we don't go. Put on an old dress.

JOANNIE: How can I go to Sunday school in a dirty dress? All right, I'll wake mother. (*She goes to door and calls*) Mother! I'm sorry to wake you, Mother, but I can't find a clean dress. Did you iron one for me? . . . oh, Mother, you promised! What will I do now? What? But you don't want me to wear that new taffeta till after the piano recital . . . all right, Mother. (*To Jack*) She says to wear the new dress and shut up.

JACK: Well, hurry up! I'm considering quitting Sunday school anyway—it isn't worth this fuss every Sunday morning. For two cents I'd quit today.

MRS. ADAMS: I wish just once I could sleep on Sunday morning without this racket. You just ask me to do something for you, Joannie Adams, and I'll show you. Oh, gosh, I'm tired (yawns and stretches). Did you get your breakfast? Shouldn't you be gone by now? Joannie, don't you dare let anything happen to that dress! (*Joannie appears in doorway while she speaks*)

MR. ADAMS: Hey, I'm late for my golfing date—what's for breakfast—what're you kids moping around for—did my slacks come back from the cleaners?

JACK: Dad, are you coming to the dart ball supper with me Thursday night? I've got to tell Mr. Jones this morning so he can send reservations.

MR. ADAMS: Jack, how many times have I got to tell you I'll come if I can. You know I'm never sure when I'll have an evening off. I can't commit myself and you know it.

JACK: You mean if its nice Thursday evening you'll go golfing—

MR. ADAMS: Listen here, young man, no back talk or I'll attend to you—

MRS. ADAMS: What a madhouse! I make your breakfast every morning—how about being a little less helpless one morning of the week? There's eggs here and there ought to be cereal around some place. You kids better hustle or you'll be in time for next week's service.

JOANNIE: Daddy, can I have some collection?

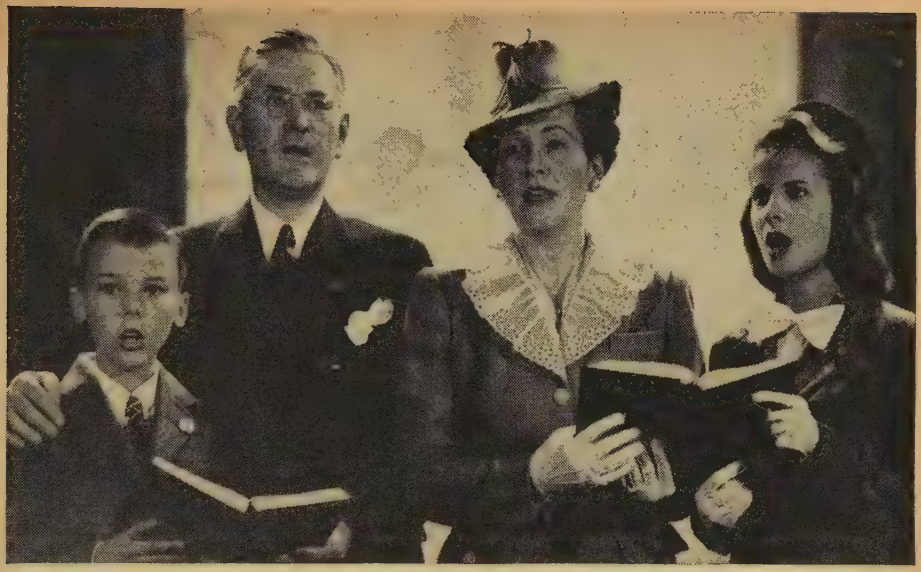
MR. ADAMS: Money, money, money! Do they ever think of anything but money over there? Here's a nickel and get out of here. I'm late enough as it is.

MRS. ADAMS: Look—there's Mr. Jones getting the car out of the garage. Now that's a nice selfish Christian for you—wouldn't you think they would come and get our kids, too? Both of them teaching Sunday school—but our kids can walk—

JACK (*coldly*): Mr. Jones always picks us up when he sees us. Come on, Joannie. Let's go. (*disgusted*) Some Sunday morning!

JOANNIE: Good-bye, Mother and Dad. (*wistfully*) Gee, I wish you'd come along sometime. O.K., O.K., Jack, I'm coming!

Four others, representing the Jones family, walk to side of stage.



THE FAMILY WORSHIPS TOGETHER
It helps bring harmony at home

MR. JONES: I'm Bob Jones. This is my wife, Alice. (*Alice smiles and nods to audience*) And our two children. Dick, there is 14. Nancy's nine.

NANCY: Ten, Daddy.

MR. JONES: I forgot you had a birthday last week.

DICK: Come on, Dad, get along with it—we have a point to make!

MR. JONES: So we do. We believe that church attendance should be done as a family unit. If your own family group is tuned to living together in harmony, coordinated in their work, their pleasures, and their worship, you are the nucleus of a strong church, a stronger community, an unshakable, unbeatable government. The world of peace we are striving for can only come through enough of these close-woven family groups. But I don't want to stand here and tell you what you already know . . . you'll be waiting to get to the discussion that will follow when we're through speaking our pieces. Now we'll let you in on a usual Sunday morning at our house. Just a minute, and we'll get started.

(*They pause an instant then Mrs. Jones goes to center of stage.*)

MRS. JONES: Breakfast is ready, everyone! (*pauses*) Come and get it! (*tries again louder*) Soup's on! (*still no response*) Dining car in the rear! (*looks at audience and shrugs*)

MR. JONES (*comes in laughing*): You don't have the right call, Alice. Try this one! Pancakes and maple syrup—hot off the griddle!

DICK: Morning, folks. Oh, wow, pancakes and syrup! Lead me to it!

NANCY: 'Morning, Mother and Dad. Oh, yummy, pancakes and syrup! I'll have 15 or maybe 30. Dick, did you finish that map of Palestine for me?

DICK: It's on the buffet.

MR. JONES: What's this? Did Dick do your Sunday school homework, Nancy? Why?

DICK: Oh, no, Dad. Some of those places in the Holy Land have mighty long names

and Nance couldn't print small enough to get the letters in, so I did it for her.

NANCY: Oh, thanks, Dick. I know my map will look nice now.

MRS. JONES: Come, Nancy, help me stack the dishes. We'll do them with the lunch dishes after church.

MR. JONES: Before I get the car out I'd better see if I've got everything. Lesson books? Collection? Got your collection, Nance and Dick?

NANCY: Daddy, I like it since you increased our allowance enough to take care of Sunday school collection. I always remember to save enough for Sunday school—this week I have *15* cents!

MR. JONES: That's fine, Nance. That 15 cents will do good work!

DICK: I think it's a good idea, too, Dad. Sometimes it's hard not to spend the money when you know it's right there in your pocket. But doing it this way sure teaches a fellow that money has to buy more than just pop, movie and basketball tickets.

MR. JONES: Those things have their place in the world, too, Son. They aren't wrong if we remember to allow the work of the church a fair share. There's a place and purpose for everything—including money—and the sooner we learn to keep our values straight, the better off we'll all be. Now we'd better get going, we're running a little late today. Ready, Alice?

MRS. JONES: Bob, when you go out, watch for those Adams children. They surely deserve a lot of credit, coming to Sunday school every week like they do without their parents. I wish I could get close to Mrs. Adams.

NANCY: Mother, couldn't I maybe ask Joannie to sleep with me next Saturday night? She could get ready with us Sunday morning. It would be such fun and I like Joannie!

MR. JONES: Why don't you kids make a party of it? Dick, you ask Jack and Nancy ask Joannie. They can both stay overnight. I've been wanting to get in a long talk with Jack anyway—I don't want that youngster drifting away from Sunday school.

MRS. JONES (*checks on fingers*): Lights out. Gas off. Cat out. Dog in. I washed the choir robes this week and they're in the car. O.K. Come on, family, let's be on our way!

A Little Child

RICKEY IS SEVEN YEARS OLD. He was playing in the living-room. His parents, grandparents and other relatives were sitting in the room. The radio was bringing an appeal for help to suffering people overseas.

No one was aware that Rickey was listening to the broadcast. But when the program ended, the little fellow came to his mother and said,

"You know the two dollars that you are keeping for me!"

"Yes," his mother nodded.

"Please send it to Lutheran World Action for me. I want to help those poor people."

A silent look went around the room, and then Rickey's two dollars were multiplied ten times over for the help of those whose desperate plight had touched the heart of a little boy sitting beside his toys.

—GEORGE B. MCCREARY

PREPARE YE THE WAY OF THE LORD

A PICTURE STORY FOR ADVENT

BY RUBY LORNELL. PHOTOS BY MARCUS LORNELL

God's coming into the world in human form is history's most wonderful miracle. No wonder the church has dedicated a four-week period of preparation for its celebration. The Advent season is the time to prepare ourselves for the true observance of the festival of the birth of our Lord. Then we can kneel at His manger and see His face and Christmas will be filled with joy and laughter and with awe and wonder and worship!

This year let us prepare by impressing upon our children that Christmas is not primarily for receiving gifts, or for Santa Claus, or for parties. Christmas is the celebration of the birth of Jesus, whose story is beautifully told in the Bible.

And as we prepare our own gifts for friends and family, we will not be stampeded into a mad rush of useless buying. We will choose our gifts carefully, perhaps making as many as possible. And first on our list will be a special gift, through Lutheran World Action or some other agency of Christian compassion, to help people whose Christmas will be cold and whose children will be hungry and lonely.

Of all the gifts we buy or make, there will be one this year that goes to some half-forgotten old person or some lonely child, who can give us nothing in return. It's very likely that this will be the one gift of the whole season which brings us the most satisfaction and cheer.

Our children this year will learn that the joy of gifts is in giving even more than in receiving. Into their lives will come the thrill of something done for others, a gift given in love, with no thought of reward except that which enters the heart.

If we prepare in this manner for Christmas, we will surely hear again the angels' song at His birth: "Glory to God in the highest, and on earth, peace, good will among men."

FIVE MAKE A FAMILY

RICH OR POOR?

"WE DON'T, DO WE?" asked Karen. "Oh, Mother, you weren't even listening!"

I pulled my attention back from the wintry landscape outside the big picture window. Our new dining-room with its double-glass insulation makes a wonderful place to keep warm and still enjoy the antics of Old Man Winter.

"Here, Mommy, see. It's getting long." Susie held up her paper chain. This is also a grand place for the children to cut and paste.

"I'm going to make my chain so long it will go all the way around the earth," bragged Pete, then looked at me out of the corner of his eye to see whether I got the humor of the exaggeration.

"Well, in that case," I advised, "you'd better not try to finish it this afternoon. Before long we'll clear our decorations away and get this room ready for supper."

"We don't want daddy to find his pretty room all messed up, do we?"

"Parrot!" sniffed Karen.

I GAVE HER a warning glance. This is the wrong time of day to stir up trouble with the younger ones.

"Didn't you ask me a question a few minutes ago? I was watching the wind whip the branches of the maple tree instead of listening."

"I said, 'We don't know any poor people, do we?' "

Goodness knows what I was expecting but it surely wasn't that. I gathered up some paper scraps and thought how like my thoughts they were. "What do you mean by 'poor'? Rich and poor mean different things to different people."

"Oh, everyone knows what poor means," laughed Pete. "It means all torn clothes and dirty face and hands."

"Then you're very poor a lot of the time. Who's torn the knees out of two pairs of levis this week?"

"And who has to be sent from the table to wash his hands?" chimed in Karen.

"But I did wash my hands and you mended my pants!"

"So I DID!" I gave him a little hug. I guess all families tease a little but I never like to see it carried to the point of hurt feelings. "And you know we're really rich. Remember the speaker we had at the church who said that all the houses around here would be rich men's houses where he comes from?"

"But we're not rich like the McIvors or the Bradshaws." Karen wasn't going to let the subject die a natural death as I hoped. "And the Clinefooses. Look at the clothes Weesie wears. But then we aren't poor either. We always have pretty good clothes, even if they aren't as nice as some people's. And we aren't ever hungry with nothing to eat."

"I am," said Susie. "I'm hungry right this very minute." She made such a mournful face I tickled her under her fat little chin till she giggled.

"Let's clean up here quickly so we can get supper," I urged. "Shall we use your paper doilies tonight, Pete, or keep them till later?"

PETE DUG under the pile of chains and came up with the rather crumpled but painstakingly cut doilies he'd been making before he started in on chains with Susie. "Use them now. I can make more before Christmas. And they will look nice with our Advent candle." His Sunday school class had had a wonderful time in our basement drilling four holes in a piece of board to use for candlesticks during Advent. The idea is to light one candle the first week, two the second and so on to remind the family that Jesus, the light of the world, is coming at Christmas. They are learning all verses of "As Each Happy Christmas" to sing when they light the flame.

Karen followed me to the kitchen. She watched while I turned the gas on under the potatoes I had diced earlier in the afternoon and went to the refrigerator for the rest of our menu "makings."

"So we really don't know any poor people, do we?" The minute she caught my eye, we were back on the same subject. Apparently I wasn't going to be able to change the subject.

"Why do you want to know?"

"Well, we're learning Good King Wenceslaus in school. And you know the last verse goes, 'He who now will bless the poor, shall himself find blessing.' The teacher said we would all be happier if we found a poor person to help at Christmas time. But if we don't know any, we can't do it."

I THOUGHT of little Frankie Tomaselli in her class who is always dressed like the rest of the children because the PTA buys his clothes. And Mildred Bartram whose mother fainted from exhaustion after trying to work at night and look after her home and children in the day. There was no point in mentioning these.

"I don't know what your teacher had in mind. Maybe she will tell you more later. But in America we don't go around labeling people 'poor.' A lot of people would have their feelings hurt."

"Why? What's bad about being poor?"

"Not a thing. Some of the people who have done most for our country didn't always know where the next meal was coming from. But back in the days when that old song was written, it was thought that God decided who was to be rich or poor, so it was no disgrace to be poor. Now, in America, we think of getting ahead by our own efforts and the person who doesn't get there feels ashamed and the fellow who gets rich feels superior, though neither may be responsible."

"Well, what makes the difference?"

"I was afraid you'd ask that and I can't answer it exactly. There are men called 'economists' who try to figure it out. Sometimes they guess right. Sometimes they don't. You'll study some of their ideas in high school. But since we don't know, I think it is nice not to use the words rich and poor except about love. If you have lots of love you are rich and even if you pay a million dollars income tax, if you haven't lots of love, you are poor!"

"Then I guess we are a rich family, aren't we?"

"Very rich! Now, help Pete set the table, if you don't mind."

SUDDENLY THERE was a hubbub from the dining-room as Dan's headlights cut the darkness which had fallen outside. Pete and Susie dashed, shrieking, to meet their father.

Dan came in, Pete and Susie swarming all over him. He dropped each of them into a chair, bent to kiss me, then swung Karen up for a big hug. She found her feet again and giggled at me, "What a wealthy family!"

Personal Problem Clinic

Reasonable humility

QUESTION: When Christmas and birthdays come around I am always worried. Each year our children are given a good many presents by the family and relatives. They look forward to them and they seem to enjoy them. They like also to give gifts. But this business of gifts has gone too far. Our financial means are not great but we fare well in contrast to the many who are in actual need.

I am wondering how the children are going to get acquainted with the hard conditions and poverty in the world. How will they ever come to have an enlightened conscience on social justice if they never see the great inequalities? I have thought of taking them on a trip through the rundown sections of a city or the shacks of shantytown, but I am afraid it would not help and might encourage a feeling of superiority and self-satisfaction. With charity so highly organized today the old-fashioned contacts with the unfortunate are difficult. There must be a way to solve this problem.

REPLY: Conversation within the family can go a long way toward creating wholesome outlooks. The casual reporting of outside conditions, with some purpose added, may prove valuable. Why can't we from time to time explain that some families and individuals have been unfortunate, often enough through no fault of their own, and that in much of our world people are always hungry? We can give children a start toward realization that poverty and wealth in extreme forms are both social ills, which can be reduced to a minimum only as more and more people become thoroughly Christian and enlightened. We can also help them to realize that "charity" is but a makeshift which actually does not solve the problems involved.

The family circle, plus relatives and friends, form the little world in which children best learn an active love, sympathy, generosity, and helpfulness. Christmas and birthdays may be so managed that lavish gifts are ruled out, long-term play equipment substituted for showy extravagance.

Wherever there are natural contacts with individuals or families in need all members of a family may participate in extending assistance. The making of gifts, in which children may have some part, undoubtedly will help develop the right sort of outlook. Sooner or later children will also have to learn at first hand about the squalor and hard conditions which some people have to endure, and acquire a constructive way of thinking about them.

Which church?

QUESTION: We have been married for several years and are now confronted by a problem of church membership and attendance. I am a Lutheran while my wife is a member of another denomination.

I attend my church regularly but it is 12 miles away. Because I go to my church, Margie doesn't have the car to go to hers. She thinks we should both unite with a church in our community. There is one of her denomination here and it is similar to mine. What shall I do? With whom should our children go if we continue our present memberships?

REPLY: It is wonderful to be loyal to one's church, and it is not easy to cut loose from well-established interests and loyalties. Is Margie willing to change churches? Consult with her and reach your decision. It would be fine for all to be Lutherans. You should all be in the same church.

Despite your background you may find it desirable, because of the children and distance to join a local church, if you can conscientiously do so. With your Lutheran training and experience you can make a worthy contribution to any evangelical congregation.

—EARL S. RUDISILL

OVERSEAS

GERMANY: Berlin. Nov. 10.—In October in the East Zone at Dresden and Meissen there were celebrations of the induction into office of Dr. Gottfried Noth, the new bishop of the Lutheran Church of Saxony, after his predecessor, Bishop Hugo Hahn, had been forced to retire because of ill health. Among those who took part in the ceremonies of induction were Bishop Hans Meiser of Munich and Bishop Otto Dibelius of Berlin, as well as the American representative in Berlin, Dr. Julius Bodensieck, shortly to return to his professorship in Wartburg Seminary, Dubuque, Iowa.

The celebration was especially significant because the government representative gave explicit assurances that the state is now on good terms with the church and that this relationship is to be improved in every way possible.

Actually, in recent weeks, the work of the church has run on undisturbed. Above all, the Christian youth groups have been permitted to meet freely, apart from petty local hindrances, not only at the congregational level but in even large assemblies.

Just now there is in immediate prospect a governmental decree in regard to religious instruction by the church in state schools. Also the government has granted permission for the importation of paper in considerable quantity for the printing of church literature, including Bibles. This is an objective for which the churches have long struggled.

Already in the newly emancipated Christian Press in Blankenburg some 40,000 Bibles are being printed, which should go far toward meeting the need in the congregations of the East Zone. If no further interruption occurs, it is to be hoped that the very great lack of Bibles and hymnals can be overcome in the course of 1954. Our wish now is that the government may grant permission for *Lutherische Kirchenzeitung,* which is read by pastors, to circulate once more in the East Zone.

Among our greatest worries are financial difficulties. Even though contributions from the government have been paid to the churches, the financial situation remains stringent. The churches can raise money from their own membership only with the specific permission of the government, and such permission is granted only to a limited extent. Christians in the East Zone are therefore restricted in the joy of giving.

A further concern is that not all the pastors who have been released from prison dare resume their ministry. Many are still under the public ban of the government. The churches continually strive to have this lifted.

That this deep-set opposition is always active is revealed by a book now being circulated by Erich Honnecker, leader of the Communistic Free German Youth movement, for instruction in Communist youth organizations. This book, which openly reveals its Russian authorship, in an exceptionally sharp fashion, attacks Christianity and the church as decadent superstitions and emphasizes clearly that there can be no bridge between Marxism and Christianity.

There is no doubt that this book must plunge Christian parents and youth into the most difficult conflicts of conscience, because it will play a great role in youth organizations and in the schools. The church leadership has lodged a vigorous protest against the book.

—EAST ZONE CORRESPONDENT

OHIO:

Denominations Rush Into Pike Co. Atomic Center

COLUMBUS—The denominations are beating a path into Pike County where the huge atomic energy center is rising out of the Ohio countryside.

For the Episcopalians, it's a barn (being converted into a chapel); for the Church of God, it's a tent; for the Methodists, widely scattered church buildings in the former rural section are serving as chapels; for the Lutherans, it was (at first) a restaurant dining room which has to be "converted" Sundays.

The Lutherans (National Lutheran Council) have assigned the Rev. John Gensel (ULCA) to the area, have provided him with the "Chapel of the Good Shepherd," a trailer chapel formerly used in the Savannah River project.

Slug That Jukebox!

Name of the restaurant where the Lutherans met initially was "The Jolly Spot." In the dining room was a large and colorful jukebox. One Sunday just before the service got underway, someone slipped a nickel into the jukebox slot and before Pastor Gensel could get his liturgical service underway, highly unlitergical sounds from the jukebox offered (for a time) serious competition.

Pastors who recently celebrated their 25th ordinations included DR. CYRUS M. WALLICK, Our Savior, Dayton; JOSEPH W. FREASE, First, Miamisburg; HERBERT W. GOURLEY, First, Troy; K. JAY BISHOP, St. Luke's, Springfield; and ROBERT H. MILLER, First English, Mansfield.

A CENTENNIAL was observed by Trinity, Middle Point, Oct. 8, with addresses by Dr. Harold R. Albert and Andrew J. White, Jr., of First Church, Columbus, both of whom had family connections with the congregation. The Middle Point congregation has contributed seven sons to the ministry, including DR. ZENAN A. CORBE, New York; DR. IRA R. LADD, Louisville, Ky.; A. K. WALBORN, Reardon, Wash.; and LORIN L. SPENNY, Lewisburg, Ohio.

A FIFTIETH ANNIVERSARY of St. Matthew's, Mansfield, was celebrated Oct. 22-25 with addresses by Dr. Carveth P. Mitchell and President George W. Miley . . . 95th anniversary celebration Oct. 25 at St. John's, Vandalia, included a mortgage-burning.

WHY STEAL a cassock? That's the question Pastor Richard L. Smith was asking last month, after a prowler had been seen in St. Mark's Church, Bowling Green, Ohio.

(*Continued on page* 34)

MISSIONARY ON A BIKE
. . . Wagner's Doris Rockefeller

CYCLIST

story of the week

EARLY LAST SUMMER New Jersey Synod pastors in and around Paramus and New Milford wanted to make a religious survey of their communities but didn't seem to know of anyone for the job. Then Pastor Russell Hale, of Redeemer Church, Ramsey, heard of the need, promptly offered: "We have the girl if she's willing!"

"She" was Doris Rockefeller, Wagner College junior and a member of an active Redeemer family. When approached, Doris agreed to start immediately.

Overnight, she became known across New Jersey Synod as "the missionary on a bicycle" (see cut opposite) for that was her mode of transportation. When she wasn't ringing one of the 7,000 doorbells she eventually pushed by summer's end, she was busy addressing thousands of envelopes to prospective members of ULCA missions and congregations in northern Jersey, cutting stencils, running the mimeograph machine and keeping files.

"I had a lot of interesting experiences in this work," she summarized last week. "I met all types of people. In fact, I never was sure whether people would slam the door in my face or offer me a cool drink.

"I found that the friendliest, happiest and most secure people were those who had deep religious convictions—Protestants, Roman Catholics and Jews. Whenever I pedaled away from homes where angry and upset housewives shouted, 'I don't belong to any church and don't intend to,' I couldn't help wondering if they didn't realize that something important was missing from their lives."

AT WAGNER, Doris is preparing for elementary school teaching, but nobody will be surprised if next summer she's back being New Jersey's "missionary on a bicycle."

—DICK SUTCLIFFE

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VSY353 Stand Up for Jesus; Away in the Manger
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7" 78 rpm Unbreakable

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VSG340 Silent Night; It Came Upon the Midnight Clear
VSG350 Jingle Bells; Deck the Halls; Up on the Housetop
VSG360 God Rest Ye Merry Gentlemen; Hark the Herald Angels Sing
VSG370 O Little Town of Bethlehem; O Christmas Tree; Joy to the World
VSG380 O Come All Ye Faithful; Away in the Manger

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OHIO . . .

Also taken was a slicker left in a cloakroom. The pastor had seen a man entering the church suspiciously, but thought he wanted to pray.

AFTER 20 years' service in the three-church Shanesville parish, 47 years in the ministry, DR. L. W. SIFFERD retired Nov. 1. He will continue to serve the parish until after Easter. In addition to developing three home mission congregations Dr. Sifferd served churches in Delaware, Ohio; Indianapolis and Logansport, Indiana; Windsor, Ontario; and Chillicothe, Ohio. At Shanesville he was co-founder of a 7,000-volume community library.

Historical searching by Prof. Willard D. Allbeck has produced the oldest known certificate of ordination of a Lutheran pastor in Ohio synod archives. It is dated 1802 and certifies the ordination of John Caspar Dill. The document is in excellent condition and has been framed under glass to insure its preservation.

REFORMATION SERVICE speakers in Ohio included: Columbus, DR. PAUL H. ROTH (Minneapolis); Wadsworth, JOHN R. LONG (Doylestown); Mansfield, DR. CLARENCE C. STOUGHTON (Springfield); Lancaster, DR. HAROLD L. YOCHUM (Columbus); Dayton, DR. EDWARD SCHRAMM (Columbus); Springfield, PRESIDENT HOWARD C. LOWRY (Wooster College); Toledo, DR. G. BROMLEY OXNAM (Washington); Cleveland, CONGRESSMAN WALTER C. JUDD (Minneapolis); Chillicothe, WILLIAM C. ZIMMANN (Dayton); Canton, WILTON E. BERGSTRAND (Minneapolis); Cincinnati, PROF. ROLAND H. BAINTON (New Haven).

DIRECTOR ELAINE SHAKLEY and members of the cherub and junior choirs at First English, Cleveland Heights, will memorize 12 well-known hymns this year, have invited families to join with the children in the memorization with the slogan "The Church That Sings Together Clings Together."

E. RUDOLPH WALBORN

ILLINOIS:

LWR Food Appeal Swings Into Action

CHICAGO—The All-Lutheran Food Appeal for Lutheran World Relief is swinging into high gear in Illinois. The first railroad car filled with shelled corn gathered in Ogle and DeKalb Counties was

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ILLINOIS . . .

dedicated Nov. 3, and sent to Decatur to be processed into corn oil and syrup for shipment abroad.

Five other carloads were already on the rails from three of the 17 districts in Illinois participating in the appeal. Each carload will contain from 1,600 to 2,000 bushels of shelled corn. Each district has two co-chairmen—one representing National Lutheran Council churches; the other, the Lutheran Church—Missouri Synod.

ULC PASTORS serving in this capacity are R. E. Aden of Bluff Springs, and L H. Cooperrider of Pearl City.

CHARLES P. TAFT, brother of the late senator from Ohio, and formerly president of the Federal Council of Churches, spoke recently on "The Christian and His American Freedoms," at the second of Four Great Open Forums being held at North Austin Church, Chicago. Seven hundred persons heard Mr. Taft say that "the United States is a democratic nation today because it was started by Protestants."

MORE THAN 2,000 persons heard Dr. W. E. Bergstrand, youth director of the Augustana Lutheran Church, speak at the annual Reformation Service sponsored by National Lutheran Council churches of the metropolitan area of Chicago.

OFFICERS WERE ELECTED at conference meetings in October: Chicago Conference: Pastor Erwin Wendt, president; Pastor Eldred Trede, secretary; Henry Klaus, treasurer . . . Northern Conference: Pastor Charles Landwere, president; Pastor Richard Boye, secretary; Rufus Dameier (treasurer for the 16th time) . . . Central Conference: Pastor A. Burd Arganbright, president; Pastor Herbert Peterson, secretary-treasurer.

ALL THREE CONFERENCES included on their agenda discussions pertaining to the purchase of a summer camp or camps for the synod, and also the establishment of a Home for the Aged.

TWO HUNDRED SEVENTY-THREE WOMEN attended the 67th semi-annual convention

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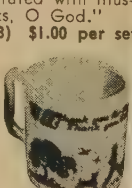

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of the Women's Missionary Society of the Chicago Conference held recently at Reformation Church. Speakers were Dr. Inadomi of Japan and Mrs. Harvey Currens, missionary on furlough from Liberia.

THE BOARD of the Lutheran Leadership School, Maywood, elected Pastors Wesley Smuzer, Jerome Kaufman, William West, and Milton Whitney as president, secretary, treasurer, and registrar respectively; and Mr. Robert Stickler, dean.

For the first time all Lutheran churches of the Chicago area were presented to the public in a single advertisement. This ad was carried by all four of Chicago's metropolitan newspapers inviting the public to worship in one of Chicago's 400 Lutheran churches on Reformation Sunday.

THE REV. MILTON ENGELHARDT was installed Nov. 15 as pastor of Trinity Church, Lanark. He comes to the Illinois Synod from St. Mark's Church, Batesville, Indiana.

ST. JOHN'S CHURCH, Maywood, has started a Saturday church school, the unique feature of which is that its staff includes seven men and only two women.

WICKER PARK CHURCH, Chicago, has initiated a year-round program of adult education with a leadership school for novice teachers, and a class in church doctrine Wednesday evenings.

ST. PAUL'S CHURCH, Dixon, has already put its new $363,000 church and educational building to use by instituting a weekly course in leadership training, parent-teacher meetings, and a Sunday evening chapel hour devoted to Bible study.

JOHN E. COOPERRIDER

HEADLINE OF THE WEEK

DEATHS AND FUNERALS

DR. ROBERT HERSHEY SPEAKS AT LUTHERAN RALLY

—Harrisburg (Pa.) Evening News

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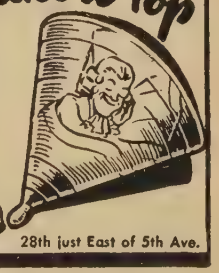

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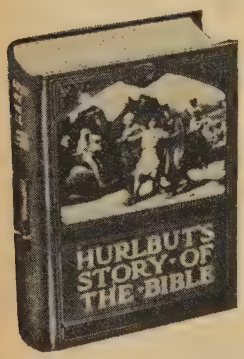

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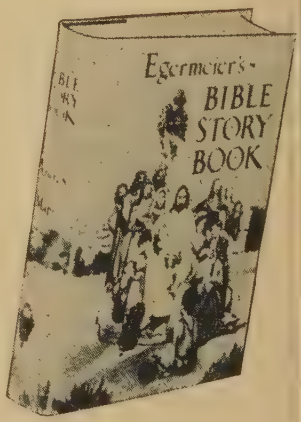

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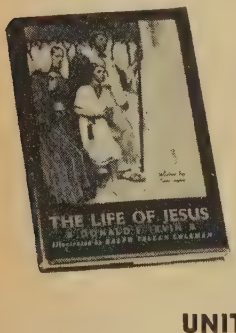

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—HOME MISSIONS—

MARYLAND: Pastor Carroll L. Boyer, mission developer at Good Shepherd, Frederick, held the first service with 322 present.

CALIFORNIA: The Rev. Neale Jenson was instrumental in organizing the new mission in Downey on Nov. 1. Name of the new congregation: Christ Church.

MICHIGAN: Congregations throughout Michigan Synod made contributions to synod's newest mission, St. Luke's Church, Muskegon, when it was organized by Pastor Emerson E. Jury on Nov. 8.

GEORGIA: Organization of a new ULCA mission in Forest Park (suburban Atlanta) will be begun within six months.

NEW YORK: St. David's Church, Massapequa Park, has broken ground for the first unit of its projected $80,000 building.

MICHIGAN: The Rev. Ivan C. Ross, former pastor of the Indiana Synod (Middlebury), has arrived in Niles to begin work of organizing a new ULCA mission there soon.

GEORGIA: A survey of residents of the Briarcliff-LaVista section of Atlanta is underway with an eye towards organizing a new mission there sometime next year.

NEW YORK: Pastor Albert T. Keyser of Ascension Church, Franklin Square, is conducting services and Sunday school sessions in the new field at Elmont until a full-time pastor can be called.

SOUTH CAROLINA: Lutherans of the Cayce-West Columbia section organized a congregation in Cayce Nov. 8. Developer was Synodical Field Worker J. Shelton Moose.

ALABAMA: Pastor Russell Boggs, mission developer of the Montgomery field, recently moved into a newly purchased parsonage secured with the assistance of the Board of American Missions at a cost of $15,000.

GEORGIA: Pastor Vance Daniel, mission developer of the South Candler field of Decatur, held the first service of this group Nov. 8, with an attendance of 50 at worship, and 46 at Sunday school.

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PASTOR MILTON MOORE (right), new superintendent of the Lutheran Inner Mission Society of Mad River Valley (O.), is welcomed by Ohio Synod President George Miley following the former's installation recently. Looking on is the Rev. Francis Shearer, of the ULCA's Board of Social Missions, who conducted the installation service

NEW YORK:

Hicksville Ordinand Third of Eight Sons

LONG ISLAND—The ordination of John Ernest Christ, Jr., in St. Stephen's Church, Hicksville, recently, was a solemn occasion not only for Mr. Christ but also for his home congregation in which the service was held. He is the third member of St. Stephen's to be ordained in the last two years out of a total of eight young men from that congregation who are preparing for, or have entered, the ministry. In addition to his regular studies, Mr. Christ won the Hartford Seminary Scholarship which gave him a year of graduate study and the Fulbright Scholarship which gave him a year's study abroad. He has accepted a call to Bethany Church in the Bronx.

ST. MATTHEW'S CHURCH, Ozone Park, dedicated its new church with Dr. Frederick

Knubel preaching the sermon. A festival service of music and a congregational dinner rounded out the week of celebration.

ANNIVERSARIES observed on Long Island: St. John's, Richmond Hill, 50th, Nov. 1; Holy Trinity, Hollis, 45th, Nov. 8; and St. Luke's, Woodhaven, 45th, Nov. 15.

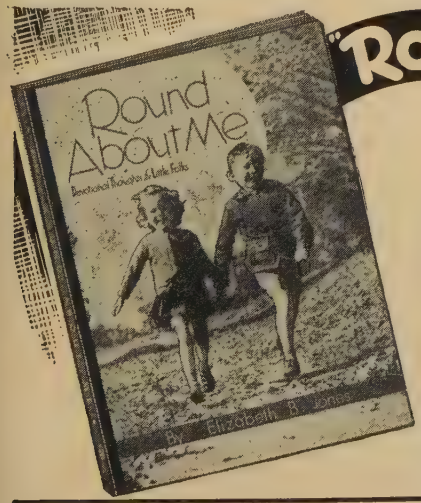
EPIPHANY CHURCH, Hempstead, recently dedicated a memorial stained glass window depicting scenes and symbols of the Epiphany. RICHARD H. WEISKOTTEN

PENNSYLVANIA:

Muhlenberg Briefs New, Transferred Pastors

ALLENTOWN—Newly ordained pastors in the Ministerium of Pennsylvania and recently transferred pastors from the Central Pennsylvania Synod were all-day guests at Muhlenberg College Nov. 6, when President J. Conrad Seegers, Chaplain David Bremer, and Board President George Balmer briefed the new synod members on Muhlenberg aims and history, and led them on an extensive tour of the buildings and campus.

Three weeks earlier, the Allentown Conference Women's Missionary Society, meeting in St. Luke's Church, Allentown, welcomed 14 new societies into membership, from former Central Pennsylvania Synod churches.



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PA., ALLENTOWN . . .

SUNDAY SCHOOL teachers and superintendents from more than 100 Allentown Conference churches met at Muhlenberg Nov. 9 for the Sunday school convention, sponsored by the conference Christian Education Committee. Convention leaders were Pastors Richard Hoffert, William Ward, and Arnold Keller; Prof. Ephraim Everitt, of Allentown; Miss Clara Schleicher, Catasauqua; Mrs. Park Kunkle, Stroudsburg; Mrs. Russell Baver and Mrs. Walter Wallander, Easton; and Mrs. Robert Miller and Mrs. William Drake, Bethlehem.

ST. LUKE'S CHURCH (Old Williams) in Lower Saucon Valley, worshiping in one of the earliest church buildings in eastern Pennsylvania, observed its 225th anniversary Oct. 18 with rededication of its renovated church interior. The church building has been in use 140 years. Other anniversaries: St. John's, Coplay, and Holy Trinity, Catasauqua, their 80th; St. John's, Tatamy, 50th; and St. John's Windish Church, Bethlehem, the 25th.

CORNERSTONE for the new Sunday school building of St. John's Church, Emmaus, was laid Nov. 8 . . . A WEEK EARLIER, St. Thomas' Church, Macada, Bethlehem, broke ground for a new Sunday school annex . . . ST. STEPHEN'S CHURCH, Allentown, has begun a campaign to raise $125,000 for church improvements and debt liquidation . . . ST. JOHN'S CHURCH, Fullerton, has opened a $90,000 drive to finance the building of a new church.

MODEL LUTHER LEAGUE meetings to develop new ideas among Allentown Conference Luther Leaguers were held recently at three central points of the conference: St. Mark's Church, Bethlehem; Holy Trinity, Catasauqua; and St. John's, Easton. The annual Thanksgiving Rally of the conference Luther League was held Nov. 24 in Christ Church, Hellertown.

MEMBERS of the Allentown Conference Brotherhood and other men of the conference churches met in Holy Trinity, Bethlehem, Oct. 23, for an evangelism workshop planned by the evangelism committee of

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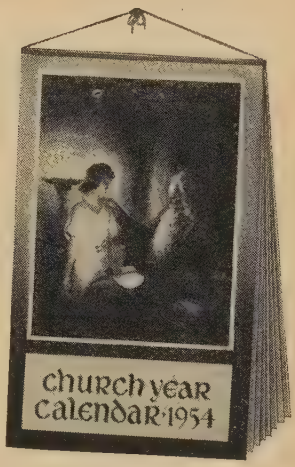

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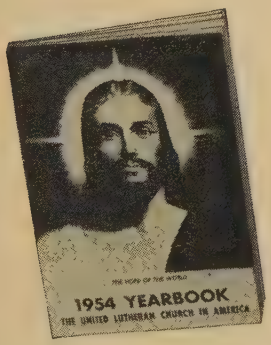

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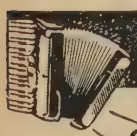
the Ministerium Brotherhood. Meager attendance, resulting from conflict with district conferences in the Allentown area the same week, limited the effectiveness of the meeting. HENRY W. SNYDER, JR.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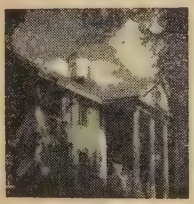
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Progress: The first unit of new Dormitory is to be ready by early spring. . . . A program for training Parish and Religious Education workers is in the making. . . . A strong 1954 summer faculty (June 21 to July 30) will help "vacationing" pastors, attending either 3 weeks "term," earn Th.M. credits. . . . Modest cost.

WELFARE

LUTHERAN INNER MISSION Society of metropolitan Washington, D. C., has employed Dr. Paul M. Orso as its executive director. Dr. Orso's duties will include institutional ministry and counseling.

OESTERLEN HOME for Children, Springfield, Ohio, lost its superintendent recently when the Rev. John M. Warnes resigned to accept a scholarship at the University of North Carolina, in the field of social studies. Scholarship was granted by the ULC Board of Social Missions and Board of Education.

TRESSLER LUTHERAN HOME for Children at Loysville, Pa., has added to its staff by engaging Miss Eleanore Bender as its Director of Child Welfare.

SPRINGFIELD INNER MISSION Society, Springfield, Ohio, recently inaugurated the Rev. Milton Moore as its new head. Formerly of Flat Rock Homes, Texas, Mr. Moore has been at Springfield since early summer.

LUTHERAN INNER MISSION League of the Miami Valley (Ohio) has added Miss Ruth Christiansen, San Antonio, Texas, and Mrs. Gertraude E. Keyser, formerly of Hannover, Germany, to its staff. League is looking forward to opening its new dormitory building at Bethany Lutheran Village next spring, recently advertised this new asset with a huge photograph displayed in a booth at the Montgomery County (O.) Fair.

TOLEDO LUTHERAN WELFARE Service, Toledo, Ohio, announces that Sister Olivette Roth is now working with this organization as supervisor of the group work department. A 1952 graduate of the University of Pennsylvania, Sister Olivette majored in social work but spent the past year in public relations activity for the Board of Deaconess Work.

"Martin" Comes to Scranton December 10

SCRANTON—*Martin Luther* will be shown in Wilkes-Barre at the Paramount Theater and in Scranton at the Strand beginning Dec. 10.

FOURTEEN HUNDRED persons heard Dr. Carl Satre address the Reformation rally of Lutheran churches of the Wilkes-Barre-Scranton area in Irem Temple, Wilkes-Barre, Nov. 1. Dr. Satre spoke on "The Continuing Reformation."

DR. ROBERT HERSHEY addressed the Reformation rally of the Lutheran churches of Carbon county at St. John's Church, Mauch Chunk, Nov. 1.

EVANGELISM WORKSHOPS for laymen were held at St. Peter's Church, Scranton, and St. John's Church, Wilkes-Barre, on Nov. 16 and 17.

REDEDICATION of St. Peter's Church, Scranton, was held on Nov. 29. The church interior has been redecorated.

THE ANNUAL Thanksgiving rally of the Luther Leagues of the Scranton area was held at St. John's Church, Scranton, on Nov. 24. The Rev. William E. Dennis of Clarks Summit was speaker.

THE LEHIGHTON School of Christian Training under the auspices of area Lutheran churches recently concluded its 1953 sessions. Fifty-four first series course cards and 18 second series were issued. Teachers included: Mrs. R. Frank Herr, Pastors Mark A. Lauchnor, M. Luther Wahrmann, William J. Leifeld, and L. Samuel Krouse. Dean was the Rev. Edward O. Lukens, Jr., assisted by Pastor Leifeld.

WILLIAM O. MOYER

INDIANA:

Trinity Associate Accepts Ohio Call

FORT WAYNE—The Rev. L. David Miller, associate pastor of Trinity Church, Fort Wayne, Ind., for the past seven

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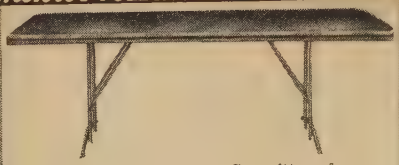

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INDIANA . . .

years, has accepted a call to St. Mark's Church, Van Wert, Ohio. Pastor Miller is widely known for his articles on church music and the liturgy which have appeared in THE LUTHERAN, *Luther Life, High Ideals,* and *Lutheran Woman's Work.* Two of his meditations for speech choirs have been published by the United Lutheran Publication House: "A Psalm for Today" and "Call to Remembrance." He will move across the state line into the Ohio Synod the first week in January.

TRINITY CHURCH, Terre Haute, has a new name, and a new church building located in a new suburban housing development. The congregation, organized in 1928 as Unity Church, has changed its name to TRINITY CHURCH. On Nov. 1 the congregation dedicated a new $100,000 building in Hulman Meadows, Terre Haute suburb.

INDIANA SYNOD President F. M. Hanes dedicated the church. Dr. H. Grady Davis of Chicago Seminary delivered the dedicatory address.

Constructed of red brick, the new church follows contemporary design and yet retains the churchly feeling of more traditional forms. ROBERT H. HEINE

DECEASED

Mrs. Melvin C. Drumm

Mrs. Carrie Hess Drumm, widow of the late Rev. Melvin C. Drumm, died in Danville, Pa., Oct. 14. She was 62.

Born June 23, 1891, in Gratz, Pa., she was educated in the Treverton schools, Millersville and Bloomsburg state teachers colleges. With her husband, she served in congregations in Center Hall and Middleburg. Pastor Drumm preceded her in death in 1946. Since then, she had been living in Brookville, Pa.

Surviving are two daughters, Miss Anna M. Drumm of Tulare, Calif., and Mrs. Ralph Layman, Brookville. The deceased

also leaves two sisters and two brothers.

The funeral service was conducted Oct. 17 in Treverton by the Rev. James G. Shannon assisted by the Rev. L. J. Kaufman. Interment was in Middleburg, Pa.

Rev. Michael Moses Kipps

The Rev. Michael Moses Kipps, retired pastor of the Ministerium of Pennsylvania, died Nov. 5 in a Pottsville, Pa., hospital. He was 69.

Born in Madison, Va., March 24, 1884, he was educated at Lenoir Rhyne College, Roanoke College (1913) and Philadelphia Seminary (1916). Ordained in 1916, he served for five years as a United Lutheran missionary to Japan. In 1921, he returned to the United States to become pastor of Transfiguration Church, Philadelphia; St. Michael's Church, Cogans Station, Pa.; the Mifflinville (Pa.) parish and became pastor of St. John's Church, Pine Grove, Pa., in 1926. He served the latter pastorate until his retirement last June.

Surviving are his wife, Mrs. Undine Heldtke Kipps; three daughters, Mrs. Frances Spencer, Mrs. Alice Pursell and Mrs. Ruth Lidich.

The funeral service was conducted in St. John's Church, Pine Grove, Pa., by Dr. Charles Cooper, president of the Ministerium of Pennsylvania. Interment followed in the church cemetery.

Dr. Henry Schaeffer

Dr. Henry Schaeffer, pastor of St. Paul's Church, Marion, O., died Oct. 23. He was 72.

Born in Germany Sept. 28, 1881, he came to the United States at the age of 10, was graduated from Bloomfield College and was ordained by the Presbyterian Church. In 1915, he entered Philadelphia Seminary and became pastor of Christ Church, Philadelphia. He studied subsequently at University of Chicago, Heidelberg (Germany), University of Pennsylvania, and Philadelphia Seminary. Muhlenberg College conferred the degree of doctor of divinity on him in 1929.

His ministry included pastorates in West Palm Beach, Fla., and Marion, O. For a

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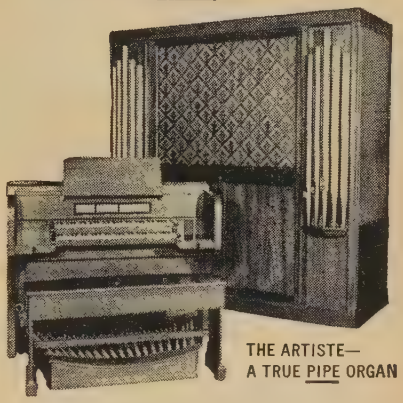

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time, he was professor of biblical theology at Waterloo College and was later professor of church history at Chicago Seminary.

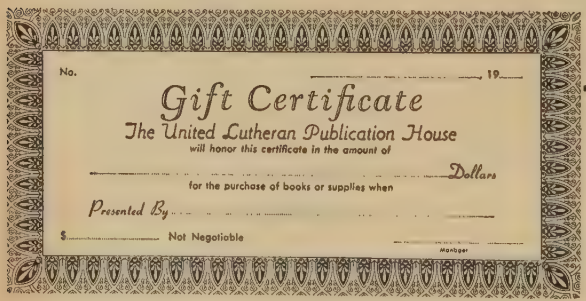
Surviving are his wife, Mrs. Charlotte Liebbe Schaeffer; three sons, George K. Schaeffer, Los Angeles, Calif.; Chaplain Henry Paul Schaeffer, ULCA chaplain assigned to Marysville, Calif.; and Charles L. Schaeffer; and a daughter, Mrs. Robert Frederick, of Marion, O.

The funeral service was conducted Oct. 28 in St. Paul's Church, Marion, by Ohio Synod President George W. Miley. Interment followed in Marion cemetery.

Rev. William C. Stump

The Rev. William C. Stump, assistant pastor of Redeemer Church, Milwaukee, Wis., died last month in a Milwaukee hospital.

Graduated from Wittenberg College and Chicago Seminary, he devoted much of his ministry to organizing new mission congregations in Clintonville, New London, Nee-



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nah, Fond du Lac, Appleton, Menominee, Marinette, Jefferson, Wauwatosa and Milwaukee. In addition he helped organize congregations in West Bend, Marshfield, Waukesha, Hartford, Wis., and Omaha, Nebr.

Surviving are his wife, Mrs. Ruth G. Stump, and a son, William Stump, a member of the faculty of Michigan State College, Lansing, Mich.

The funeral service was conducted in Redeemer Church, Milwaukee, by Northwest Synod President Paul Bishop, and Dr. A. A. Zinck, pastor of Redeemer Church.

Rev. Nathan B. Yerger

The Rev. Nathan B. Yerger, pastor emeritus of Trinity Church, Quakertown, Pa., died Nov. 4, in an Allentown (Pa.) hospital. He was 68.

Born in Berks County, Pa., on Aug. 11, 1885, he was educated at Muhlenberg College (1910) and Philadelphia Seminary (1913). Ordained in 1913, he served the Rohrerstown-Chestnut Hill parish from 1913 until 1916 when he accepted a call to the Quakertown congregation. He was pastor at his second charge until June 1952 when he was elected pastor emeritus.

He had been active in church circles, holding offices in the Quakertown Ministerial Association, serving as president of the Norristown Conference of the Ministerium of Pennsylvania and was a member of the Ministerium's board of inner missions.

The funeral service was conducted Nov. 8 in Trinity Church, Quakertown, by Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania. Interment followed in Quakertown cemetery.

SPECIAL NOTICE

By action of the Executive Board a special meeting of the Ministerium of Pennsylvania and of the Ministerial Session will be held in the Chapel of Muhlenberg College, Allentown, Pa., on Dec. 11, 1953, at 10:30 A.M.

Claude E. Schick,
Secretary of the Ministerium

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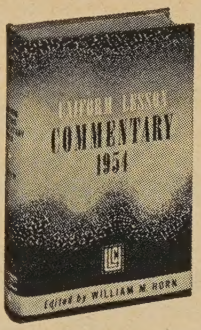

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IN CONCLUSION . . . . . .

ALL THE PEOPLE in North America previous to 1492 were Reds. I hope Attorney General Brownell doesn't go back that far in dredging up campaign propaganda against the Democrats. Our problem always is that the future is still ahead of us. We can't afford to spend our energy raking up the past.

It's no secret that Communists are skillful and persistent in spying and all sorts of undercover tactics. The information Mr. Brownell has published regarding Harry Dexter White seems to prove that the Truman administration was careless and incompetent in dealing with espionage.

If there is any of this criminal activity still continuing within the government or elsewhere, the Department of Justice should uncover it as fast as possible and prosecute according to law. It's Mr. Brownell's job to see that this is done. If he is successful in his proper business, perhaps some congressmen can go back to their proper business of legislation.

It is dangerous for all of us to have this matter of protecting the nation against spies made into a political racket. To use an eight-year-old spy story as a weapon against the Truman administration—which is now merely a part of American history—is such racketeering. Its purpose is to divert public attention from the tough problems we face today and tomorrow.

I WAS AMONG those a year ago who were ardently hopeful that the election of Dwight Eisenhower would quiet down the partisan frenzy which was seriously reducing the nation's capacity to think clearly about big problems ahead. The Brownell-White-Truman affair seems to indicate that hope was an illusion. If we are to be kept lathered up with stale spy sensations, we won't be capable of the good judgment and unfailing patience which our times demand.

The Russian strategy, it seems to me, is now entirely clear. None of the world problems is to be allowed to be settled. Everything is to be kept tense and difficult—Germany, Austria, Korea, Indochina, and all the rest. By every means short of war, the tension is to be kept up. We won't be able to solve any problem. This will be a test of our patience and determination.

THE RUSSIANS FIGURE that in this prolonged contest the Americans won't be able to stand the strain. They expect us to do foolish things, such as plunge into a war we can't win, or lose the confidence of our allies, or get to fighting among ourselves.

Maybe the Russians are right. Perhaps we don't have the steadiness, endurance, peace of mind for the long pull. If that's true, then such politicians as Mr. Brownell are on the right track. They can keep in office by feeding us sensations to take our minds off our problems.

But maybe it isn't true that we are such lightweights as political masterminds figure. The only way we can prove it is by not expecting miracles from the Eisenhower administration. We should ask our government for honest, intelligent leadership in world affairs. We know the problems are too difficult, too expensive to be cleared up by 1954 or 1956. We expect mistakes, because all human beings make them. But we expect the administration to keep its eyes on the road ahead and not to waste the nation's energy in party squabbles.

—ELSON RUFF

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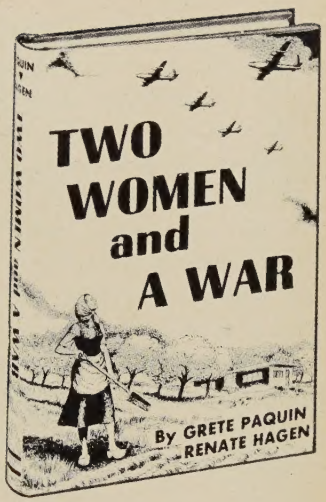
TWO WOMEN and A WAR



By Grete Paquin and Renate Hagen

An unusual war story, this book describes not the battles but the effects of war upon the lives of two women. Their diaries present vivid details of life in a country whose armies are slowly being defeated in battle. One of the women finds solace in clinging to her home, her friends and her church. The other, deprived of her husband, uprooted from her home, is forced to find a new way of life for herself and for her children. Both of them are searching for meaning and strength in a changing world. Their attitudes towards their own responsibilities as Germans for the wrongs committed by one party in their name makes this an outstanding record of information about the frame of mind of a former enemy nation.

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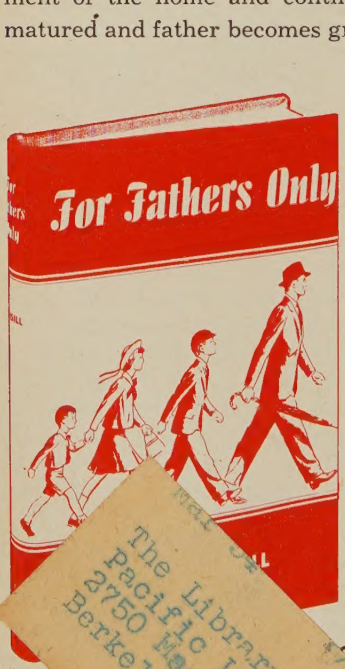

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